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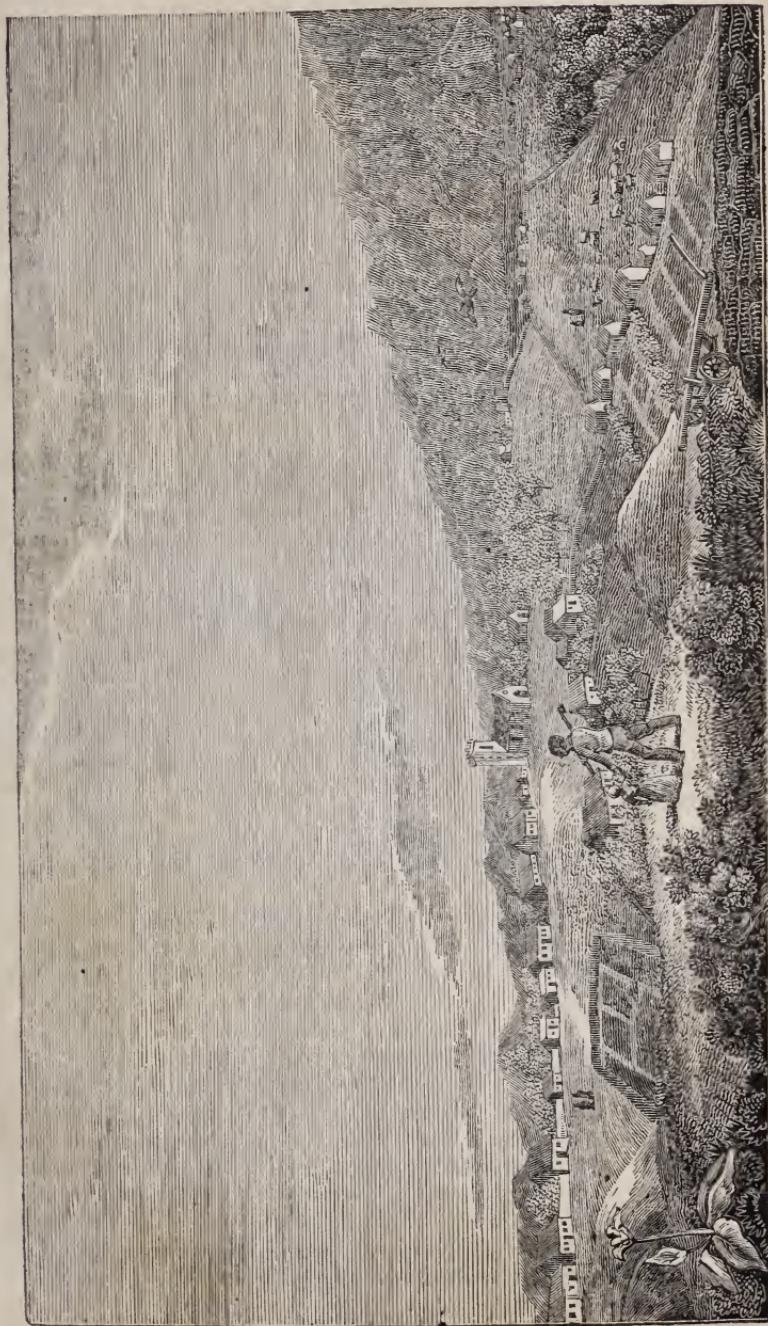
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# MISSIONARY MAGAZINE.

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PACALITSDORP.

## PACALTSDORP STATION, SOUTH AFRICA.

PACALTSDORP,\* of which a representation is given on the preceding page, is situated in the district of George, in the colony of the Cape of Good Hope ; being distant, in an easterly direction, about 300 miles from Cape Town, and three from the town of George. It stands on an elevated site, in the midst of a large and beautiful plain, near Mossel Bay, and commands a view of George. The settlement is enclosed by a strong fence, erected by the Hottentots belonging to the Institution, the number of whom, according to the latest returns, is about 828.

The large building in the centre of the drawing is the Mission Chapel ; close to which, on the right, stands the adult Sabbath-school. At a short distance in the same direction is the entrance-gate of the Institution. Beyond this, on the extreme right, the village of George presents itself ; in the rear of which are the Cradock Mountains. The large building next but one to the chapel, on the left, and the other which forms the last of the range in that direction, are the dwelling-houses of the Missionary and the schoolmaster, and the building between these, adjoining the former, is the Infant-school. The smaller erections in the same line are chiefly the out-offices of the Mission ; and the remainder, together with those scattered in various directions over the enclosed space, are the houses of the native inhabitants.

The Mission at this place originated in a visit to the spot by Messrs. Read and Wimmer, a short time before that of the Rev. Mr. Campbell, in 1813. They remained there for a while, preaching the Gospel to the inhabitants, both bond and free, who listened to them with apparently deep interest, and earnestly entreated that a Missionary might be sent to reside among them. When Mr. Campbell afterwards visited the settlement, the people repeated their request ; and in February, 1813, Mr. Charles Pacalt was appointed to the Station.

The efforts of Mr. Pacalt to promote the important object of his mission, and to advance the people in civilisation, were of an energetic and useful character ; and he had the satisfaction to witness much good effected through his instrumentality. In a comparatively short period, his congregation amounted to between 200 and 300 ; being composed partly of the people of the Institution, partly of inhabitants of the town of George, and partly of persons in the service of the neighbouring farmers. The number of communicants was about forty. A day-school was established, consisting of about sixty scholars, who, with a number of adults, and the rest of the children of the Institution, also received catechetical instruction on the Sabbath.

On the 26th of November, 1816, it pleased Divine Providence to remove Mr. Pacalt by death, in the midst of his usefulness, and the Institution was shortly afterwards placed under the care of the Rev. J. G. Messer, whose labours in connexion with it were abundantly blessed ; the attendance on public worship increased to about 300, the number of communicants to 46, and the school to 70. Shortly after his arrival, he commenced a Sabbath-school, chiefly for the religious instruction of those who could attend on no other day ; and the poor slaves and others flocked from all quarters to avail themselves of the means of instruction ; even those "who for many years," Mr. Messer said, "had appeared to possess hearts as hard as a stone, came and bowed their knees at the feet of Jesus."

In January, 1822, the Rev. William Anderson succeeded Mr. Messer in the charge of the Station, at which he still continues to labour with fidelity and zeal.

The preceding statements convey a general view of the more prominent

\* Formerly called Hooge Kraal.

features of the Institution from the period of its formation, in 1813, to the year 1834. Since the latter period, though not unimpeded by difficulties, it has been on the whole steadily and decidedly progressive. The annexed particulars comprise an account of its circumstances and progress in the past year; during which it has been largely favoured by the Divine Lord of Missions, in nearly all its departments.

Among the younger members of the native congregation there has been a pleasing revival of religion, and the meetings for prayer and mutual edification are marked with unusual seriousness and interest. The Bible-class, conducted by Mr. Anderson's daughters, is found highly beneficial. In November last, several of the young persons belonging to this class, of whose growth in religious knowledge and personal piety our venerable brother speaks in highly gratifying terms, were preparing for baptism. The Temperance Society, commenced in 1831, continues to operate in the most salutary manner.

In connexion with the schools, there has been an ample measure of encouragement. The Infant-school, under the care of one of Mr. Anderson's daughters, wears a delightfully promising aspect, and attracts the attention of all who visit the Station. The number of children taught in this school amounts to 160. On the Sabbath they are also instructed in the Scriptures; and the gratifying fact is stated, that many of these children on returning to their homes are in the habit of communicating to their parents the lessons of Divine truth which they receive. The day-school has declined in number, in consequence of several of the most advanced scholars having entered, with the advantage of the education afforded them, on various occupations to obtain a livelihood. This diminution is not a subject for regret, but for congratulation, as it is hereby shown that the school is fulfilling one of its chief ends.

At the close of the year the Mission Church consisted of 69 members. The congregation had increased to 400, and the Sabbath-school to 130.

We cannot conclude the present communication without observing, that Pa-caltsdorp is among the Stations in South Africa, in connexion with which Divine love and mercy have been most conspicuously manifested. Many of the Hottentots at this Station are living evidences of what the grace of our Lord can effect. Those who were afar off have been made nigh; the power of his Cross and the influences and operation of his Spirit have been wonderfully unfolded. He has encouraged his servants to labour while it is called to-day, by giving them to see that their labour has not been in vain; and what has been thus accomplished may well be regarded as an invitation to others to enter into the field, that through their united instrumentality the period may be hastened when Ethiopia, throughout her vast extent, shall be converted unto God and rejoice in possessing the riches of his great salvation.

### MISSION TO THE NAVIGATORS ISLANDS.

*(Continued from p. 71.)*

#### SAVII.

MR. HARDIE commenced his labours at Savaii, in June, 1836, and was joined there by his colleague, Mr. Macdonald, at the close of the ensuing March, or beginning of April. During his stay at Rarotonga, Mr. Macdonald had been mercifully restored to health, and, when he arrived at his Station, had the prospect of being able to pursue his labours without interruption. He was accompanied by his wife and child. Mr. Hardie writes, under date 7th of April last. He had experienced the kindest treatment from the chiefs and people, and their endeavours to make him and Mrs. Hardie comfortable in their new residence had

been unceasing. Mr. Hardie omitted no opportunity of testifying his sense of their friendly attentions, and the most perfect good-will had thus been cemented between them. In company with Mr. Buzacott, to whose effective aid and fraternal affection he and the other brethren bear grateful testimony, Mr. Hardie made a tour of observation through the island, and was every where received with the most cordial frankness and hospitality. At several places he stationed native teachers, to whom the people evinced a kindly spirit, and willingly consented to receive instruction from them. In Savaii, as in the other islands, the prevalence of ophthalmic and scorbutic disorders had considerably arrested the attention of the brethren; the applications of the people for medicine had been eager and incessant; and although a temporary and partial diversion of labour was thus occasioned, yet the alleviation of physical suffering which the Missionaries had been able to effect greatly augmented their moral influence. After noticing these circumstances, Mr. Hardie mentions the formation and encouraging progress of a school containing 100 children, at Sapapalii, and then adverts to his hopes and efforts in reference to the direct communication of the Gospel.

"I am happy," he observes, "in being able to state that I am now able to impart to the people the knowledge of salvation by Jesus Christ, though my acquaintance with the language is, and for some time must be, imperfect. My earliest attempt at preaching was on the first Sabbath in September; and I have since continued to instruct the people, more or less, every Lord's-day and during the week, in the truths of the Gospel. For several months I have stately preached two or three times every Sabbath, and once on the Wednesday, besides holding a meeting with the steady people on the Friday. After the services on the Sabbath, I make a rule of questioning the people on the sermon, and it gives me much satisfaction to state, that they generally repeat the text and divisions of the sermon and all its leading points very correctly."

Having on one occasion specially invited such of the people as were seriously impressed to meet him for religious conversation, Mr. Hardie supplies the following pleasing statement of the results:—

At the time appointed there came twelve men, with whom I conversed separately at considerable length. I found their knowledge of the plan of salvation, though limited, sufficiently clear. The truth seemed evidently to have taken hold of their minds. Being satisfied from my knowledge of their character and conduct, and believing that they sincerely trusted in Jesus, and were willing to renounce every thing incompatible with his service, I told them that it was the will of Christ that all who believed in him should be baptised, and formed into societies for the observance of his worship, and the advancement of his glory. They said it was very good, and that it was their desire to do whatever was the will of Jesus. Accordingly, on Sabbath the 26th of March, I baptised twelve of them, and eleven of their children. Previous to baptising them,

and in presence of the people, I asked them a series of questions, in the simplest manner I could adopt, respecting the duties inculcated by the word of God. The answers which they gave were very satisfactory. Deep interest was manifested by the people, and several of those about to be baptised were melted to tears. The whole service was deeply interesting and impressive. In the afternoon a church was formed, consisting of eleven Samoans, the native teachers, and ourselves. It was to us a time of much interest and spiritual enjoyment. We felt deeply humbled before God on account of our unprofitableness, and melted by his great goodness. Pray for us, that the blessing of God may rest upon all our endeavours to do good to this ignorant and degraded but interesting people.

#### TUTUILA.

THE effects of the first introduction of the Gospel to this island have been already noticed. These, it is hoped, will, through the Divine blessing, be fully developed and matured by the labours of the brethren, Murray and Barnden, who are now stationed here. The measure of encouragement which they have received is not less decided than that which has been experienced by the brethren at the other

islands. Tutuila has been divided into two districts, namely, Pagopago and Leone. Under date, 18th of April, Mr. Murray, who has taken charge of the former district, in communicating his report of the Station, thus writes :—

"At the conclusion of the first nine months of our Mission, I rejoice to be able to state that hitherto the Lord has graciously prospered us, given us favour in the eyes of the people, and supplied all our necessities with a bountiful hand. I mean not to say that we have had no difficulties and no trials. Some of these we have indeed experienced, but they are not worthy to be named in comparison with our great object.

Mrs. Murray and myself have both suffered occasionally from bodily illness, but are now by the goodness of God in the enjoyment of a good measure of health. Hitherto our principal attention has been directed to the acquisition of the native language. This we find, of course, a work of no small difficulty; yet not by any means more difficult than we had anticipated. For the last three months I have been attempting to conduct the worship of God; and hope, ere long, to be able with freedom and fluency to make known the blessed Gospel to this poor degraded people.

For the first six weeks we had the assistance of Mr. S. Wilson, which was of great advantage to us in reference to the language. After that time we were thrown completely on our own resources. We judged it best for the first six months to confine our efforts of a directly Missionary kind to the settlement where we live. We have had public service twice on the Sabbath, and on Wednesday and Friday evenings, conducted by Raki, our native Assistant. The average attendance is from thirty to a hundred persons, being a fair proportion of those who are professedly Christian; and such only attend on public instruction. On this account even an outward adoption of Christianity is in a measure beneficial; it has the effect of bringing the people under the sound of the Gospel, and operates moreover as a powerful check to many of their evil propensities. It is a very rare circumstance for any who have once professed themselves Christians to return again to heathenism.

A Missionary printer, and a brother well qualified to aid in the important work of translation, have sailed for the Navigators Islands with Mr. Williams, in the Missionary ship; and so truly encouraging is the state of the Mission, and so impossible is it that the present number of Missionaries should be able to visit, even at remote intervals, the numerous and important spheres of labour around them, that the Directors have felt it their duty to send out, in company with their venerable brother, Mr. Nott, in the course of the present summer, four additional labourers to this important Mission.

On the 27th of January, 1837, we were joined by Mr. and Mrs. Buzacott, and were favoured with their kind and valuable aid, till the arrival of the schooner on the 21st of March last. Mr. Buzacott and myself made a tour of that part of the island connected with this Station, and afterwards Mr. Buzacott and Mr. Barnden explored, in a similar manner, the district connected with Leone. Mr. Buzacott preached at all the settlements where a hearing could be obtained. There are eighteen settlements connected with Pagopago, containing a population of about 5000, scattered over a space of probably forty miles in circumference."

Mr. Murray states, that for some months after his arrival, he had not been able to make any effective arrangements for the instruction of the children, owing to the want of school books; but he subsequently received a plentiful supply of those issued from the press at Huahine, together with a large number of St. Matthew's Gospel from the same source. In the same ship by which the books were conveyed, a native teacher of Rarotonga also arrived, and was immediately stationed at the large and populous settlement of Fagasa.\* Mr. Murray was anxious to increase the number of native teachers, and intimated his design of directing his best attention to that object. In conclusion Mr. Murray, after expressing his earnest hope that the Mission with which he is connected would be remembered in the prayers of the friends of the Saviour at home, observes :—

"We are anxious, to hear from our native land, yet we are by no means unhappy; on the contrary, we rejoice in our work, and look forward with cheering anticipation to the time when we shall rest from our labours, in those everlasting habitations where anxious separations shall be experienced no more."

\* Massacre Bay.

## CHINESE CONVERTS AT MALACCA.

AT this Station there is an increasing fulfilment of the Divine promise, that the Redeemer shall receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. For some time past the accounts from the brethren have been peculiarly cheering; the grace which bringeth salvation has appeared unto the Chinese; the Lord is turning their hearts, one by one, unto himself, and the truth is beginning to make them free. These delightful changes are taking place in a community of no slight importance in itself; and were they to pervade the whole of it, without extending further, the addition hereby realised to the kingdom of Christ would claim the largest tribute which could be rendered, of gratitude to Him who is the first and the last in this infinitely gracious work. But it should never be overlooked that the changes adverted to hold an essential connexion with a field of unequalled magnitude and importance; in reference to which primarily their progress must be viewed, and their value estimated. It would be impossible to prize them too highly, when it is considered that every successive triumph of the Cross among the frontier Missions presents an irresistible claim to be regarded as an indication of the Divine intentions of mercy towards China Proper; and as a means, more or less direct, for the evangelisation of that immense but still enthralled empire. The latest intelligence from Malacca, dated in August last, fully sustains the eminently encouraging communications conveyed to the friends of the Society, in February of the present year.\* At the former period Messrs. Evans and Dyer transmitted to the Foreign Secretary the subjoined statement of the progress of their truly interesting labours. After mentioning that they had recently enjoyed the satisfaction of receiving into the Church of Christ by baptism ten Chinese, in addition to those, fourteen in number, of whom they had before written, and that a number more had presented themselves as candidates for the ordinance, they observe:—

One of the individuals who were baptised is a venerable old man, with a long flowing white beard. He was formerly a schoolmaster, and a most rigid idolater; perhaps none more so, in the village where he resided. Humanly speaking, he was one of the last persons upon whom the truth seemed likely to make an impression; and yet he says, the things which he read in Christian books, caused him to see the folly of idolatry. The truth seems to have been working in his mind for many months, and at last he came forward with a degree of courage quite delightful in so aged a man; he exclaimed before his idolatrous countrymen—"I have served idols, but I will serve them no more."

Two of the baptised persons, husband and wife, have suffered some persecution for the Gospel. The guardian of the wife, with whom they reside, threatened, that if they were baptised, they must leave his house and reside elsewhere, and that the woman should not take any thing away with her, except the apparel with which she was clothed; and that he would not on any account give his consent to the wife being baptised. For a long time they were thus threatened; but at length the husband, actuated by the words of the Saviour—" If

any man will come after me, let him deny himself and take up his cross and follow me. And every one that hath forsaken houses, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Thus encouraged, he determined to sacrifice all for the sake of Jesus. He communicated this determination to his wife's guardian, who, finding the woman anxious to be baptised with her husband, ceased his opposition, his hard heart relented, he recalled his former threat, and, strange to say, promised that if they continued to remain with him, he would not only consent to the baptism, but would take down his idol; and he was true to his promise, for when they returned home after being baptised, that very evening every vestige of idolatry was removed.

The other family, baptised at the same time, is also one of much interest, consisting of a man, his wife, and two children. The man is a master shoemaker, and carries on his business in the town in the midst of idolaters. Several months ago he was present at a Chinese baptism: his mind became so deeply impressed with the solemnity of the service, and the truths of Christianity,

that he began to inquire for himself. He borrowed Christian books from one of the workmen at the college, and for a considerable time continued to peruse them without communicating his opinion or his determination to any one. At length the great change in his conduct became so manifest, that his acquaintance began to ridicule him. Now he was called to confess Jesus before men, and he was not ashamed to do so. He continued firm, and is now a consistent and upright follower of that Saviour whom he hath been spiritually taught to love and serve. Nothing could be more pleasing than the whole of the deportment of this family.

The other individuals consisted of one man about thirty years of age: two young men, the one twenty-one, and the other seventeen. The two latter, in addition to five others, are preparing for the ministry of the Gospel.

The conduct of the whole of those who have been baptised, is most commendable. Their attendance on the means of grace is very punctual and regular; they conduct family worship among themselves morning and evening; their attention during Divine service is such as would rarely be exceeded

in any English congregation; a most happy and friendly feeling exists among them, and they seem very desirous not only to walk worthy of their profession themselves, but to induce others to come with them, that they may do them good. The order and consistency of those who are receiving an education to qualify them for the important office of evangelists to their countrymen, are such as to afford us much comfort.

We cannot but hope that the little flock now collected at Malacca, and which continues to increase, will be as a light shining in a dark place, and that from thence shall go forth many a ray to dissipate the moral gloom around.

There are at present ten candidates for baptism: one family, consisting of a man, his wife, and one child, and seven single men. These all attend daily at the college to receive catechetical instruction. It is most gratifying to us to state, that one of the Theological students in the college has been made the sole instrument, in the hands of God, of the conversion of this latter family to Christianity; and their deep humility and meekness of disposition are a true index of the grace of God dwelling in the heart.

### GOOJURAT IN ITS RELIGIOUS AND MORAL ASPECTS.

FROM a deeply impressive statement on this subject, forwarded by the Rev. Alexander Fyvie, of Surat, and addressed to the Directors and friends of the London Missionary Society, we derive the appended extract. It exhibits in a strong and affecting light, the character and tendency of the Hindu idolatry as it exists at the present day, and supplies many topics calculated to lead the Christian mind to solemn meditation, and direct it afresh to the consideration of personal duties and obligations in reference to this momentous subject.

**CHRISTIAN BRETHREN,**—Supported by your bounty, cheered by your sympathies, and encouraged by your prayers, I am permitted “to preach among the heathen the unsearchable riches of Christ.” To be thus employed is, I trust, esteemed by me my greatest privilege, my highest honour, and most delightful duty; and while it will ever be considered by me as a part of the service I owe, to send you, from time to time, detailed accounts of the success with which God is pleased to favour his cause among this people, I must also view it as a part of my work, occasionally at least, to make you acquainted, in some humble degree, with their remaining necessities, and to press on your attention the extent of pity, of prayer, and of exertion still required in their behalf. A deep sense of Christian duty, a mind filled with the magnitude and responsibility of the service in which I am engaged, and a heart greatly oppressed with the unutterable miseries of these poor heathen, induce me to address you at this time, and to set before you, as individuals, families, churches, and as a society, a brief view of the present state

and future prospects of this bewildered people. The subject is indeed melancholy, but do not on that account refuse to meditate upon it. The picture is dark, very dark; but as it is faithful to fact, do not, I beseech you, remove it from your presence till your minds receive the impression which a sight so lamentable ought to produce. The reality, ten thousand times more vivid and awful than I can describe it, is before me every day, and is hourly witnessed, more or less, by all Missionaries in every heathen land. Listen therefore, I entreat you, to my tale of woe. I will give it, as far as possible, in plain language. May it be the means of deepening and extending your compassion for the souls of men, not only throughout the whole of this province, but to the remotest bounds of this apostate world!

The inhabitants of the province of Goojurat, in Western India, are estimated at five millions, and if we include in our view the province of Cutch, and the borders of Rajpoethana and Malwa, where the majority of the people, especially in the large towns

though with some variations, speak substantially the same language as in Goojurat Proper, we have in all probability a population of between eight and nine millions, of which by far the greater part are Hindus. Now, my dear brethren, fix your minds on this mass of immortal beings. What is their religious and moral character, and what are their prospects in reference to that eternity on which they must soon enter? Alas! with few, very few exceptions, they are without Christ, have no hope, and are without God in the world. Though many of them verbally admit the existence of one Supreme Being, yet their ideas of his nature, perfections, and government, are so gross, absurd, and contradictory, as plainly to show that He in whom they live, and move, and from whom they receive all things, is to them "*the Unknown God.*" Many, for example, speak of God as existing in all things, and of all things as existing in him. They say that he is in stones, bricks, and trees—in the sun, moon, and stars—in fire, water, and air—that whatever is, flows from him and returns back to him—that what speaks in man, gives sound in wood, or smell in any substance, is God—that no actions are to be called bad, because God performs them all—and that the consequences of all actions spring up like plants from seed, and cannot be prevented. Others speak of him as having no connexion at all with this world, neither its Creator, Preserver, nor Judge—they say he neither sees nor hears, loves nor hates, knows nor regards any thing or being in the universe; but lives without attributes, in a state of profound unconsciousness, at an amazing distance from this world, without the least mental exercise whatever; that he has nothing to do with creatures, nor they with him! Surely this is neither more nor less than a system of complete practical Atheism! Both systems, however, often mix with each other, and it is highly probable that the first, *Pantheism*, forms the foundation of the second, *Polytheism*, and becomes the groundwork of their whole scheme of "gods many and lords many."

According to the popular notions of this

(To be continued.)

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#### AUTO-BIOGRAPHY OF JOHN EAGLETON,\* NATIVE TEACHER AT SALEM.

IMPRESSIONED with the importance of raising up a native agency in India, to promote the spread of Divine truth, our brethren are actively engaged in endeavouring to secure that object; and at several of the Stations, such efforts are attended with a growing measure of encouragement. At all the Stations the work has been marked with difficulty, and at some with peculiar trial; but the Missionaries persevere, in reliance upon Him who alone can provide suitable labourers to send into his harvest. At Salem, six native assistants are employed, and of these our

\* Formerly named Barnabas.

people, from a principle of unavoidable fatality, in some unknown period of the past, he whom they call God became possessed of self-consciousness, roused himself from his slumbers, and caused to emanate from himself a being, who is called Brahmá, by whom all other things and beings were produced. But the statements of their books, and the ideas which the people generally entertain, are so conflicting as to put it beyond the power of man to say how all this came about. They also speak of three hundred and thirty millions of gods and goddesses whom it is their duty and interest to worship in addition to, and even to the entire neglect of Him from whom they receive every favour. Whence they obtained this amazing number, or for what reasons they have swelled the catalogue of their deities to this amount, cannot be accounted for satisfactorily. Perhaps as new emergencies arose in the minds of these bewildered people, they went on multiplying their gods and goddesses, and assigning to them their respective functions, till they reached the present number. Hence every element of nature in the heavens above, the earth beneath, and the waters under the earth; each variety of trees, grain, and vegetables; every island, peninsula, and continent; every mountain, hill, and valley; every hamlet, village, town, and city; every river, lake, bay, gulf, sea, and ocean; every real and fictitious place, thing, and being, in heaven, earth, and hell, has its traditional story and tutelary god or goddess, ghost, hobgoblin, or devil. Hence every division in the whole circle of science, and each department of trade and labour, war and peace, in all their degrees and intermediate states; every disease which attacks man or beast, fowls or fishes, insects or reptiles; every individual of human kind, from the highest Brahman, king, or sage, to the lowest of the vulgar throng, from infancy to old age, from birth to death, and from death till he obtains, according to his ideas, final unconsciousness in the ocean of spirit from which he emanated; each thing, state, and character, has a presiding deity assigned to it from among this fabled family of gods and goddesses!

brother, Mr. Walton, speaks in the most gratifying manner. They appear to be men of God, and truly devoted to their work. From the accounts respecting them, forwarded by Mr. Walton, we give the following in reference to the native teacher, John Eagleton, to whom the Lord has richly manifested his grace, and whose labours it is hoped will, through that mercy which he has himself so abundantly received, be blessed to many of his fellow-countrymen. The individual referred to thus writes concerning himself :—

My father, whose name was Anthony, was a Catechist of the Roman Catholic Church at Coonacoopum, in the Zillah of Verdachellum. In that village I was born, in the year 1789. When I was seven years old my father died, and my mother was placed in very destitute circumstances, on account of my father's relatives refusing to afford her the smallest assistance. This being the case, the Roman Catholic Missionary of my native village had pity upon me; educated and brought me up till I was eleven years old. My four uncles then came and took me away from my kind benefactor. About that time my mother died. I continued with my uncles about three months, when they left me under the care of the Cutwall\* of Salapetta, and proceeded to Madras. This person, who was a Mohammedan, also acted very kindly towards me, brought me up as one of his own children, and instructed me in the Tamil and Hindustanee languages. It was his intention to make me a Mohammedan. To defeat his purpose, I went away to Madras, where I was engaged as a servant; in which capacity I lived with several gentlemen, and travelled with them at various times through different parts of the country.

In the year 1809, I came again to Madras, and remained there several years. During my stay I became acquainted with a truly pious Christian of the Methodist connexion; he used to take much pains to instruct me in the Christian religion; but his kind exertions then produced no good effect on my mind. I had occasion to leave Madras for Cochin; and on my return I found this kind friend on his death-bed. Before he died he spoke to me, and strongly advised me to read the word of God, and seek to become a true believer in the Lord Jesus Christ. The dying exhortation of my friend produced a strong, deep, and lasting impression on my mind. Soon after, I obtained a tract against Popery from a Missionary. In reading that book, I was led to see that the religion professed by Papists cannot be the religion contained in the Bible. Serious thoughts began to arise in my mind of what I should do to be saved. I began to feel an alarm for the dangerous condition I saw myself in, and to be sorry for the wicked life I had led. While I was in this frame of mind, I received a letter

from my brother, requesting me to come to Coonacoopum. I did so, taking with me a portion of the sacred Scriptures, which was my constant companion; and if there were any passages I could not understand, I used to pray that God in his providence would direct me to a place where I might be taught by his servants. My nephews reported my conduct to the Roman Catholic priest—that I was constantly reading a book called Suve-Shashum†. I was very much afraid that he would get angry and deprive me of my situation; but, to my great joy, I found that he did not entertain the opinion held by the generality of the Romish priests regarding the sacred Scriptures, and which leads them strictly to prohibit the people from reading them. At first he gave them no answer; but, as they continued to trouble him with the same complaint, he replied, “That there was no harm in perusing the Gospel, and it would be well if they and all Roman Catholics had imitated my example.”

Finding that I could not conscientiously join in the image-worship and other ceremonies observed by the Church of Rome, which I found to be contrary to the word of God; and hearing that a Missionary of the Protestant Christian faith was at Salem, I left my native village, and came to this station, solely with a view to obtain further Christian instruction. The late Rev. Henry Crisp received me very kindly, spoke to me for a considerable time, and put into my hands Luke's and John's gospels, and several tracts. I remained at Salem five days in the house of Mr. Isaac David, who also instructed me. I went back to my native village, with the intention of bringing my wife to Salem, to live and die there under the preaching of the Gospel. On my arrival I found my wife had gone to reside with her relations at Shedambarum, whither I went. Owing to the famine then being very prevalent in various parts of India, I did not return immediately. In the year 1834, I and my wife came to Salem. On expressing our wish to join the church, the Rev. Mr. Walton put us on trial for a few months, instructed us further in the Christian religion, and by baptism, admitted us as members of the church of Christ; in which happy connexion we have, by the grace of God, continued thus far. It is my sincere

\* Constable.

† Gospel.

prayer that I may enjoy the fruit of eternal life, which can only be obtained by a life of faith in the Son of God.

Mr. Walton adds:—John Eagleton is a pious and truly devoted Christian; has good qualifications, and is apt to learn; but is at times rather irritable in his temper. This he regrets, and by prayer and watchfulness endeavours to subdue it. Lately I had been preaching on the sin of Moses and Aaron. He came to me and said, “The discourse which I heard from you has made a deep impression on my mind. Oh! if God had dealt with me on account of my temper as he did with Moses and Aaron, I should never be permitted to see the heavenly Canaan. May I always attend and abide by the exhortation of my Divine Master—to ‘watch and pray, that we enter not into temptation.’” God is able to make all grace abound towards those whom he has taught to trust in him—Oh! what wonderful changes has grace wrought in the souls of men! John Eagleton is acquainted with

three languages—the Tamil, (his native tongue,) Hindustanee, and Teloogoo. He has charge of the Teloogoo school in Sheva Petta, and spends a portion of his time with me in my study, receiving instruction in theology. He is now studying Mr. Crisp’s Lectures in Tamil; reads his Bible with deep and serious attention; and I have reason to conclude, that in time, through the blessing of God, he will become an able assistant in the Mission. He has a good knowledge of medicine, and is skilful in the cure of many diseases.

I have appointed him as a fellow-labourer with John Hall in the out-station of the Mission at Racheepooram. Having been once a Roman Catholic catechist of some repute in his native village and in other parts, and being well known in these parts also, I think he will be very useful in making the Gospel known to the poor papists, who reside in great numbers in many of the adjoining villages of Racheepooram.

### PHILIPPOLIS, SOUTH AFRICA.

IN May, 1837, Mr. Atkinson, the Missionary at this Station, spent several days itinerating in the distant parts of the district. He experienced a cheering reception at nearly all the Bechuana kraals which he visited, and the truths of the Gospel appeared to make a more than ordinary impression on the minds of several of the natives. Mr. Atkinson’s journal, containing a statement of his labours at this period, supplies the interesting particulars which are appended:—

May 9.—Left home, accompanied by my Bechuana interpreter, and another, who is also an inquirer, for my driver and leader, to make an excursion among the Griquas in this district, with the view of reviving their attention on the subject of their spiritual and eternal interests. I was unable to reach any farm that night, and therefore spanned out in an open plain. The weather was cold and rainy.

May 10.—After riding several hours over a flat and uninteresting country, I came to the farm of one of the Griquas, and found a considerable number of people there from another fountain. I invited them to remain a little while, and held a short service. Spoke from Hebrews ix. 27. All were eager for tracts and spelling-books. I gave them as many as I could spare, and some sheet-lessons for the school at Toom Fountain, to which most of them belonged. Rode on to a large kraal of Bechuanas: about sixty sat round the fire by my waggon, and I exhorted them from John iii. 16. Spent some time after the service in conversing with those that remained, and had an interesting evening with them.

May 11.—The people assembled again, and before leaving I addressed them from

John iii. 3. They listened most attentively. They are too far from Philippolis to attend Divine service there; consequently, many of them had never heard the Gospel before. May some lasting good result from this interview! Went on to Round Fountain, where I spent some time in conversing with two candidates for church-fellowship, who reside there. In the afternoon visited the school, which is conducted by a Bechuana baptised in Cape Town. There were 27 children present, and I was on the whole pleased with the manner in which the school was conducted. After the school, the people assembled for Divine service; about 40 being present. Addressed them from Ezek. xviii. 31. Shortly after my return home, this place was let out to a farmer from the colony; in consequence of which the people residing there were obliged to remove, and the school was broken up. The teacher, as well as most of the people, are at present unsettled; but I may, perhaps, be able to make some arrangement for his being again employed.

May 12.—Had worship in the school before leaving; read and expounded part of Luke xv. Gave tracts to those who could read, and left some lessons for the school.

Observed that the locusts had made sad ravages over the country through which I was travelling. Arrived a little before sunset at a place where there were several kraals of Griquas. In the evening held service in one of the houses, (the round mat-houses of the country.) About forty were in and about the house. Spoke to them on Matt. xvi. 26, endeavouring to show them the immense value of the soul, and the importance of seeking salvation by Jesus Christ. This evening is the Missionary communion in London. Many prayers are now being offered to God for Missionaries, and for the heathen. Oh that this poor and ignorant people may receive a share of the blessings implored!

May 13.—Finding that this place was surrounded with other kraals, and that I could collect a large congregation on the Sabbath, I concluded on remaining here till Monday. Admonished the people to have their children instructed, and at length found a young man who was willing to undertake the duty. Gave him some sheet-lessons, and spelling-books to a few who were eager to learn. Walked to another kraal, about three miles distant. After a little conversation with the people, I requested them to attend the services on the following day, which they promised to do. In the evening had family worship in one of the houses. Read and expounded part of John iv.

May 14.—Sabbath. I was not disappointed in my expectation that a considerable number would assemble. Upwards of 200 were present at the morning and afternoon services. They appeared very attentive. I preached in the morning, from Luke xiii. 3, and, in the afternoon, from 1 Tim. iv. 8; at the close of the afternoon service, I gave tracts to a few who could read. In the evening held another service, and addressed the people from Matt. xxi. 29. I endeavoured, in all the services, to speak with plainness and earnestness. Most of the hearers, I hope, understood. Oh that these attempts may not be in vain! The pleasure I felt in having this opportunity of making known the way of salvation to those who seldom or never had heard the Gospel before, was considerably damped by the thought that my flock and family at the Station were left destitute, and must pass a silent Sabbath. But I trust they have remembered me at the throne of grace; and that both they and I will have reason to be thankful to God for this day.

May 15.—Set off early for Uitkomst, the furthest place I intended to visit, and arrived there about noon. Found but few people there, many having removed, and some being temporarily absent. Held service in the afternoon, and spoke on Acts xvi. 30, 31. Between thirty and forty were present.

Furnished the teacher, a young woman, with some lessons for the children. Had many applications for spelling-books, and gave away all I had left, and a few tracts. I intended to have had another service in the evening, but a report arrived that a great number of horsemen armed with guns were not far off; and this so frightened the people, that they all determined on removing to a neighbouring Coranna kraal for the night, there being then only two men at home. Though I did not place any credit in the report, yet as all the people were leaving, I thought it would be useless for me to remain; and accordingly I accompanied the fugitives, and we all arrived at the place of refuge late in the evening. There was too much confusion to allow of collecting the people together; I therefore deferred it till a night's rest should have somewhat composed them.

May 16.—Found that the alarm had quite subsided, and that the Uitkomst people were preparing to return home. However, I got them together, with several Corannas, about sixty in all. I first reminded the former how glad they were to find a place of refuge when there was only the report of danger, and how much more necessary it was that they should seek refuge for their souls, where the danger was real and awful, and pointed out to them Christ as their only refuge. Afterwards I spoke to them on John iii. 7. Immediately after the service the other waggons left the place, and I set my face again towards home. Rode to one of the kraals which I had visited on Saturday, and spanned out at two P.M. The people came together at my request, and I addressed them on 1 John iii. 20; about thirty were present. Left that place again about four, and rode till late at night, the weather being clear and frosty; but the soft radiance of the moon made it pleasant. The dry, brown grass, under the pale moonlight, presented the appearance of a field of snow.

May 17.—Rode to Schiet Fountain, where I found the people busy treading out corn with horses. As they could not then leave their work, I stayed that night, and had service in the evening. Found several who could read, and gave them tracts.

May 18.—Called at another fountain on my way home, but found no one there except a few Bechuanas, who were left in charge of the place. After a little conversation with them, through my interpreter, I left them, and came on to Philippolis, where I arrived in safety soon after sunset, happy and thankful to find my dear family well, and welcomed by those of the people who reside here. May this journey be followed with beneficial and lasting effects, and conduce to the salvation of many souls!

## DEATH OF MRS. CHARLES MILLER, AT NEYOOR, SOUTH TRAVANCORE.

WITH heartfelt sorrow and concern the Directors have received intelligence of the death of Mrs. Miller, the beloved wife of their highly valued brother, the Rev. Charles Miller, of Travancore. Ardently devoted to the service of her Saviour in this part of the Missionary field, our lamented sister had been pursuing a most exemplary course of usefulness in the schools connected with the Neyoor station; but He who, with equal mercy, giveth and taketh away, has seen it best to remove her from the scene of these truly laudable exertions. The period of her residence in India, at the commencement of which she became the wife of our now afflicted brother, had been brief—she lived not to the close of a second year when, amidst prospects to each the most bright and encouraging, and mutual hopes of

lengthened and united service in this holy cause, the Lord, to whom she had rendered herself a living sacrifice, called her to enter into his joy. She died on the 22nd of December, 1837, after a short illness, in the faith of the Gospel, rejoicing in hope of the glory of God, acknowledging his hand, and cheerfully resigned to his will. The Directors, uniting with many friends similarly affected, offer to their bereaved brother the assurance of their tenderest sympathy, praying that He who healeth the broken in heart may afford his richest consolations, and graciously sanctify this deep affliction, that the love and wisdom from which it has proceeded may, though after many days, be made fully manifest, and that which now appears dark and inscrutable become light and joy in the Lord!

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## DEATH OF MRS. DREW AT MADRAS.

AMONG the Mission families in India, deep calls unto deep. From the number of our friends there, in Divine Providence, another and another is taken hence. Scarcely had the mournful tidings from Travancore reached the Directors, when communications from our beloved brother, the Rev. W. H. Drew, brought intelligence that to him a similar bereavement had been allotted. But, even to this, affliction has been added. Our brother is left widowed, and almost childless too. In one day, the 20th of February last, he was deprived by death of his excellent and devoted wife and youngest child, having only four days previously been called to mourn the death of his son still in infancy—most dear to his paternal heart, the loved object of many a fond hope and earnest prayer. At a still earlier period, Mr. Drew lost another beloved child, we believe his eldest; and only one, a little girl, now remains of all most dear to him in life. But

our brother is not left comfortless. We rejoice in the persuasion that, although he feels these afflictions at present to be indeed grievous, yet he is enabled to gain support by the exercise of faith in God, to draw consolation from the remembrance, that she who has gone before him held fast her faith unto the end, and is now, with her children, rejoicing in the presence of Him who has said, “Because I live, ye shall live also.” We trust that our brother will likewise derive a measure of comfort from the consideration that many, many hearts cherish towards him the most affectionate sympathy, and would rejoice, were it in their power, to heal his sorrows. Our prayer is, that these most painful trials may be abundantly blessed of God, and through his unfailing compassion, grace, and wisdom, be at length converted into sources of hallowed and abiding joy.

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## SCHOOL MATERIALS, &c., FOR THE BERBICE MISSION.

ON behalf of this Mission, the general progress of which, during the past year, has been so truly encouraging, the Directors have much pleasure in inserting the following application from their brother, the Rev. Samuel Haywood. The Station which he occupies (Orange Chapel, Blyendaal) was never in so interesting a condition as at the present time, and the articles specified are of a kind which, under existing circumstances, would prove of the greatest service. In one of his most recent communications, Mr. Haywood thus writes:—“We should be glad if any Christian friends would furnish us with a number of lamps, writing-

books, paper, pens, or other articles of stationery; tracts and small religious books for presents to our dear people, and the children in our schools; clothing, such as pin-cloths, shirts, and frocks of various kinds, for the negro children, some of whom are obliged to stay from school for the want of them. The nearer we approach the termination of the apprenticeship, the more are such things needed.”

The Directors would be happy to receive at the Mission House, Blomfield-street, contributions of the above description, which they would forward by the earliest conveyance to the colony.

## ORDINATION OF MISSIONARIES.

**Rev. H. CALDERWOOD.**

ON the 24th of April, the Rev. Henry Calderwood, late pastor of the United Secession church at Kendal, having been appointed by the Directors to the South African Mission, was ordained to the Missionary office, at Peebles, by the following ministers:—Rev. Dr. Paterson, Rev. Dr. Brown, Rev. Mr. Alexander, Rev. Mr. Adam, Rev. Mr. Cooper, and the Rev. Mr. Thomson.

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**Rev. H. S. SEABORN and Rev. JOHN EDWARDS.**

On Monday evening, May 7, the Rev. H. S. Seaborn, late pastor of the church at Haverhill, and the Rev. John Edwards, late pastor of the church at Bideford, were de-

signated to the Missionary office, at Union-street Chapel, Southwark. Mr. Seaborn succeeds to the Station at New Amsterdam, and Mr. Edwards to that of Hanover, West Coast, both in the colony of Berbice. The services were conducted by the Rev. J. Mirams, Rev. James Scott, Rev. Thomas Jackson, Rev. George Collison, Rev. A. Fletcher, and Rev. John Arundel.

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**Mr. R. BIRT.**

On Tuesday evening, June 5, Mr. Richard Birt, appointed as a Missionary to South Africa, was ordained at the Weigh-house Chapel; the following ministers conducted the service:—the Rev. T. Cumming, Rev. A. Wells, Rev. R. Cecil, (Mr. Birt's tutor,) Rev. T. Binney, (Mr. Birt's pastor,) and the Rev. T. James.

## EMBARKATION OF MISSIONARIES.

**Rev. R. JONES.**

ON the 26th of April, the Rev. Robert Jones, appointed to Chapelton, Jamaica, and Mrs. Jones, embarked at Blackwall, in the *Henry Tanner*, Cousins, for that island.

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**Mr. and Mrs. HILLYER.**

On the same day, Mr. and Mrs. Hillyer, schoolmaster and schoolmistress, appointed to Mandeville, also embarked in the *Henry Tanner*, to proceed to their destination.

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**Mr. GIBSON.**

In the same vessel, Mr. John Gibson,

appointed as schoolmaster to Kingston, Jamaica, embarked for his Station.

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**Rev. H. S. SEABORN.**

On the 9th of May, the Rev. Hugh S. Seaborn, and Mrs. Seaborn, embarked at Gravesend, in the *Thomas Snook*, Capt. Baker, for New Amsterdam.

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**Rev. J. EDWARDS.**

On the 9th of May, the Rev. John Edwards, and Mrs. Edwards, also embarked for New Amsterdam in the same ship.

## ARRIVAL OF THE REV. DR. PHILIP AND FRIENDS AT THE CAPE OF GOOD HOPE.

ON the 6th of February last, the Rev. Dr. Philip, Rev. James Read, Rev. G. Schreiner, and Mrs. Schreiner, with the Chief Tzatzoe,

arrived at Cape Town, per *David Scott*, Spence, in health and safety.

## ARRIVAL OF THE REV. R. CALDWELL IN INDIA.

ON the 7th of January, the Rev. Robert Caldwell arrived, after a safe and comfort-

R. CALDWELL IN INDIA.

able passage, at Madras, per the *Mary Ann*, Capt. Tarbutt.

## ARRIVAL OF MR. AND MRS. HENDERSON AT DEMERARA.

ON the 24th of February, Mr. Thomas Henderson, and Mrs. Henderson, schoolmaster and schoolmistress, appointed to the schools

HENDERSON AT DEMERARA.

at Montrose, arrived per the *Admiral Moresom*, Capt. Wood, at George Town, Demerara.

## RETURN OF THE REV. J. SCOTT FROM DEMERARA.

ON the 25th of April, the Rev. James Scott, and two children, arrived in England, per the ship *Johnston*. Our brother has

been favoured with a safe and agreeable passage, and is now in improved health.

## ARRIVAL OF MRS. JOHNS FROM THE CAPE OF GOOD HOPE.

ON the 20th of May, Mrs. Johns, the wife of our devoted brother, the Rev. D. Johns, arrived with her children from Cape Town, in comfort and safety. The health of Mrs. Johns had suffered much in Madagascar; and after removing to Mauritius she found herself unequal to the climate of that island,

and consequently proceeded to the Cape. While in Cape Town, Mrs. Johns was usefully employed in connexion with that Station; but her health still continuing in a feeble state, she embarked thence, with the view of seeking its restoration in her native country.

## LETTERS RECEIVED FROM MISSIONARIES, &amp;c.

SOUTH SEAS, 1837 and 1838.—Tahiti, Rev. C. Barff, July 11. Rev. W. Henry, Nov. 16, Nov. 28. Rev. D. Darling, Dec. 4, Dec. 14. Rev. J. M. Ormond, Dec. 25. Rev. G. Pritchard, Dec. 30, Jan. 6. Rev. Messrs. Pritchard, Darling, and Wilson, June 14. Faofai, Jan. 6. Eimeo, Rev. A. Simpson, Dec. 18. Mr. Thos. Blossom, Aug. 30, Dec. 27. Huahine, President, Governor, and Secretary of Auxilliary Missionary Society, July 3. Rarotonga, Rev. A. Buzacott, May 4. Savaii, Rev. Charles Hardie, Aug. 31. Upolu, Rev. S. Wilson, April 9, May 8. Rev. W. Mills, May 8. Rev. A. Buzacott, May 8. Tutuila, Rev. G. Barnden, Nov. 29, Dec. 7.

ULTRA GANGES, 1837 and 1838.—China, J. R. Morrison, Esq. Dec. 19. Malacca, Rev. Samuel Dyer, Oct. 27, Nov. 8. Rev. John Evans, Sept. 8, Jan. 1 (two letters,) Rev. Messrs. Evans and Dyer, Nov. 9. Singapore, Rev. John Evans, October 12. Pinang, Rev. Thomas Beighton, Dec. 12, Dec. 15. Batavia, Mr. W. Young, Oct. 21.

EAST INDIES, 1837 and 1838.—Calcutta, Rev. A. F. Lacroix, Oct. 20. Rev. T. Boaz, Oct. 27. Rev. Messrs. Piffard and Lacroix, Dec. 4. Rev. John Bradbury, Nov. 29. Rev. Messrs. Boaz and Lacroix, Jan. 18, March 14. Chinsurah, Rev. Geo. Mundy, Jan. 13. Berhampore, Rev. M. Hill, Dec. 8. Surat, Rev. W. Fyvie, Feb. 15. Madras, Rev. J. Smith, Aug. 15, Jan. 15. Rev. W. H. Drew, Dec. 26, Jan. 15 (two letters,) Mar. 17. Rev. R. Caldwell, Jan. 17. Vizagapatam, Rev. J. W. Gordon, Dec. 20. Cuddapah, Rev. W. Howell, Jan. 9 (two letters,) Belgaum, Rev. W. Beynon, July 25, Sept. 2. Rev. J. Taylor, Sept. 30, Jan. 22. Rev. Messrs. Taylor and Beynon, Sept. 1. Bellary, Rev. W. Thompson, Dec. 22. Neyyar, Rev. C. Miller, Dec. 28. Quilon, Rev. J. C. Thompson, Jan. 6. Rev. C. Miller, and Rev. J. C. Thompson, Dec. 4.

RUSSIAN EMPIRE, 1838.—Ona, Rev. W. Swan, Feb. 18.

MEDITERRANEAN, 1838.—Corfu, Rev. J. Lowndes, Feb. 14, March 17.

SOUTH AFRICA, 1837 and 1838.—Cape Town, Mrs. Philip, Jan. 8, Jan. 18, Jan. 19, Jan. 23, Mar. 8. Rev. J. Read, Feb. 8. Rev. C. Mead and brethren, Jan. 5. Paarl, Rev. W. Elliott, Dec. 22. Hankey, Rev. E. Williams, Jan. 29. Bethelsdorp, Rev. J. Kitchingman, Jan. 2. Uitenhage, Rev. J. G. Messer, Dec. 28. Theopolis, Rev. Geo. Barker, Dec. 26. Williamstown, Rev. J. Brownlee, Dec. 14. Philippolis, Rev. T. Atkinson, Dec. 25. Komaggas, Rev. J. H. Schmelen, Aug. 25.

AFRICAN ISLANDS, 1838.—Mauritius, Rev. D. Jones, Jan. 3, Jan. 5. Rev. D. Johns, Nov. 25, Jan. 11, Jan. 12. Rev. Messrs. Johns and Jones, Feb. 7. Messrs. Johns, Jones, and Baker, Feb. 10.

WEST INDIES, 1838.—Demerara, Rev. C. Ratray (no date,) Jan. 15, March 12, April 12. Rev. Messrs. Watt and Ratray, Jan. 19, April 14. Rev. Messrs. Scott and Ratray, Feb. 1, March 7. Rev. James Scott, Feb. 2. Rev. S. S. Murkland, Jan. 13. Rev. J. Ketley, Feb. 26, Feb. 27, March 12. Rev. R. B. Taylor, March 5, Mr. T. Henderson, March 12. Berbice, Mr. A. Jansen, Jan. —. Rev. G. Forward, Jan. 22, Feb. 6, Feb. 12 (two letters,) Feb. 14, March 12. Mrs. Howe, Feb. 3. Rev. D. Kenyon, Jan. 30, Feb. 1. Rev. S. Haywood, Feb. 1, Feb. 5 (two letters,) Feb. 28, March 22, April 3, April 5. Mr. John Morris, March 1. Jamaica, Rev. Messrs. Barrett, Wooldridge, Vine, and Alloway, Jan. 22. Rev. J. Vine, March 27. Rev. W. Alloway, Jan. 29, Feb. 20, Feb. 21, April 23. Mr. W. Okell, March 6. Rev. J. Wooldridge and brethren, Feb. 6. Rev. W. G. Barrett, Feb. 3, Feb. 22, March 29. Rev. J. Wooldridge, March 12, March 23. Rev. W. Slater, March 28. Rev. B. Franklin, April 11. Mr. J. Howell, March 2.

## ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following:—viz., to Mr. Wilson, Sheffield, for a cask of cutlery for Rev. Messrs. Platt and Williams; to Rev. E. Walford, Woodbridge, for a parcel of useful articles for the Rev. John Williams; to friends at St. Andrew's, per Rev. W. Lothian, for a box of useful articles for the schools of Rev. J. Paterson, Berhampore; to E. and H., to the Ladies of the Rev. A. Stewart's congregation, Barnet, and to a friend at Peterborough, for sundry useful articles for Mrs. Beighton's school, Pinang; to Mr. J. James, Birmingham, for a tool chest, and case of Hardware for Mr. Birt, South Africa; to Mr. Chatwin, for a parcel of carpenter's tools for South Africa; to Mrs. Sach, for a parcel of printed cottons for the South Sea; to Miss Hooper, for one dozen shirts for the Hottentots; to the Ladies at Arundel, per Mrs. Dobbin, for a box of useful articles for the female schools at Calcutta and Berhampore; to Mrs. G. Mallows, Wattesfield, for a box of wearing apparel for the South Sea Mission; to the Sunday-school children of the Inde-

pendent chapel, Gosport, for a box of school materials for the schools of the Rev. D. Jones, Mauritius; to Mrs. Wooley, Pangbourne, for a box of useful articles for Mrs. Beighton's school, Pinang; to the Doncaster British Girls' School, for sundry useful articles for the Mission schools in the West Indies; to a member of Surrey Chapel, for a hamper of glass marked "W." for the South Sea Mission; to Dr. Rogers, Kentish Town, for a parcel of books for the South Sea Mission; to Mr. Joseph and Miss Abbott, Leek, for a box of needle-cases, pincushions, &c., for the South African Mission; to "T. C." for a parcel of floor brads for Rev. H. Nott; to Mr. H. Meech, Sherborne, for a case of carpenters' and agricultural tools for the Fish River Hottentots, value 15/-; to friends at Blackheath and Greenwich, per Mr. Wilshire, for two boxes of frocks and shirts for the children of the Rev. R. B. Taylor's school, Demerara; to the Ladies of the Rev. J. W. Richardson's congregation, Sunderland, for 2 boxes of useful articles for the Mission at Bangalore; to Anonymous for a parcel of useful articles

for Mrs. Beighton, Pinang; to Mrs. Ward, Newport Pagnel, for a box of useful articles for Mrs. Mault; to friends at Stalbridge and Henstridge, per Mrs. H. Taylor, for a box of children's apparel for Mrs. Medhurst's orphan school at Batavia; to friends at York-st. Chap., Walworth, for a parcel of frocks, pin-cushions, &c., for the Hottentots; to a friend, per

Rev. J. Hyatt, Gloucester; to W. A. Hankey, Esq.; to Mrs. Nokes, Upminster; to E. H. C.; to Mr. Garile, Painswick; to Mr. Kempster; to Mrs. Broadfoot; to Mrs. Pritchett, York; and to Mr. Thomas Cook, for vols. and numbers of the Evangelical Magazine, Pamphlets, &c. &c.

## MISSIONARY CONTRIBUTIONS.

*From the 1st March, to 9th April, 1838, inclusive,—(continued.)*

	<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>
Shelton .....	42 14 0	For Wid. and Or. Fund	5 0 0	Millseat.....	17 0 0
Suffolk.		For Nat. Tea. W. Cliffe		Craigdam, for Nat. Tea..	12 0 0
Framlingham, for South Sea Ship .....	2 0 0	and B. Moorhouse ...	20 0 0	Kilmarnock, Messrs. Stewart Brothers .....	5 0 0
Hadleigh, Mr. C. Kersey, for China .....	5 5 0	For Fem. Education, including 10 <i>l.</i> for S. Boothroyd, and 6 <i>l.</i> for J. Tennant, L. M. Hague, and M. A. Browne .....	61 9 4	Mr. J. Davies .....	1 0 0
Surrey.		Boothroyd, and 6 <i>l.</i> for J. Tennant, L. M. Hague, and M. A. Browne .....	61 6 3	Stewartfield .....	1 1 6
Clapham .....	30 0 0	Glenae House, including 7 <i>l.</i> 5 <i>s.</i> for So. Sea Ship .....	15 4 0	Annan, J. Saunders, Esq. ....	50 0 0
Park-road .....	40 6 3	Kelloe, G. Buchan, Esq.		For Hottentots.....	5 0 0
Croydon.....	60 0 0	For Anglo-Chinese Col. ....		For Anglo-Chinese Col. ....	5 0 0
Dorking.....	26 15 9	Warley .....	2 14 0	Macduff, Miss Mitchell....	10 0 0
		328 <i>l.</i> 7 <i>s.</i> 5 <i>d.</i>			
Epsom .....	29 4 11	Rotherham .....	95 13 0	Edinburgh Aux. Soc.—	
For Native Teacher .....	10 0 0	Barnsley, A Friend .....	3 0 0	Biggar, for Nat. Tea.	
39 <i>l.</i> 4 <i>s.</i> 11 <i>d.</i>		Doncaster .....	41 12 5	Biggar .....	10 0 0
Guildford .....	18 9 0	For Native Schools .....	0 5 0	Argyle-square Chapel .....	27 0 0
Leatherhead.....	2 0 6	41 <i>l.</i> 17 <i>s.</i> 5 <i>d.</i>		Auchterbowie and Plean Mis. and Bible Soc....	2 0 0
Norwood .....	8 10 0	York, for the Ship .....	15 10 0	H. M. Gibb, Esq.....	3 3 0
Richmond, balance of Mis. Boxes.....	6 9 1	Green Hammerton, Miss Jackson (dec.) .....	20 0 0	Ditto, for So. Sea Ship .....	5 0 0
Wandsworth .....	45 1 6	Great Ouseburn, for the South Sea Ship .....	7 10 0	A Friend do.....	5 0 0
For Fem. Education .....	3 0 0	Sheffield, &c. Aux. Soc. ....	92 9 0	A Friend do.....	3 3 0
48 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>		For Fem. Education .....	21 0 0	Anonymous .....	5 0 0
Sussex.		113 <i>l.</i> 9 <i>s.</i>		Forfar Juv. Soc. ....	2 2 0
Aux. Soc.....	524 14 9	Burley Hall, for S. S. Ship—		Ladies' Association.....	12 2 2
For the South Sea Ship .....	21 1 0	Mrs. W. Clapham .....	2 0 0	Interest.....	0 12 4
54 <i>l.</i> 15 <i>s.</i> 9 <i>d.</i>		J. P. Clapham, Esq. ....	3 0 0	Subscriptions under 5 <i>l.</i> .....	24 18 6
Warwickshire.		Pickering .....	5 11 8	Less exps. 2 <i>l.</i> 10 <i>d.</i>	98 0 2
Birmingham, for the So. Sea Ship .....	187 5 0	Whitby .....	27 13 7	Dundee .....	8 4 0
Westmoreland.		For Nat. Tea. Whitby .....	10 10 0	For Nat. Tea. D. Russell and W. Baxter.....	20 0 0
Kendal, W. Wilson, Esq. for the South Sea Ship .....	5 0 0	Guisborough, for So. Sea Ship.....	5 0 0	For South Sea Ship.....	0 10 0
Wiltshire.		Scarborough .....	34 13 0	For Africa.....	3 3 0
Codford .....	7 0 0	For Native Schools .....	1 0 0		
Holt.....	6 13 6	For South Sea Ship.....	36 0 0	31 17 0	
Salisbury, Misses Devensish, for the S. Sea Ship .....	4 10 0	WALES.			
Trowbridge, Tabernacle .....	45 5 0	North Calv. Methodists—		Inverkeithing, for Native Teacher.....	10 10 0
Warminster, Balance ....	14 0 0	Carnarvonshire .....	197 9 2	Glasgow Aux. Soc.—	
Yorkshire.		Denbighshire .....	90 5 0	Auchterarder Relief Ch. ....	3 0 0
Hull & East Riding Aux. Society—		Flintshire .....	38 0 7	Beith Relief Church .....	8 0 0
Hull .....	377 1 1	Merionethshire .....	130 1 1	Campbelltown Relif. Ch. ....	5 0 0
For Fem. Education .....	4 15 0	Montgomeryshire .....	62 10 9	Hamilton Indept. Ch. ....	10 0 0
For a Boy in India. ....	2 10 0	Liverpool .....	156 2 1	Stralocats Association.....	3 0 0
For Nat. Tea. G. Lambert, and J. Jackson .....	20 0 0	North Aux. Society—		Strathaven Relif Ch. ....	6 0 0
Welton, South Cave, &c. ....	3 14 6	Anglesea .....	45 9 10	Subscriptions .....	9 18 0
Beverley .....	67 17 0	Carnarvonshire .....	19 11 3	Ladies' Association.....	16 16 1
For Nat. Tea. R. Levertt .....	10 0 0	Denbighshire .....	23 19 11	For South Sea Ship.....	18 16 9
Cottingham .....	30 11 4	Flintshire .....	69 11 6	George-st. Cha. Branch .....	52 10 6
For Native School .....	10 0 0	Merionethshire .....	20 3 9	Less exps. 3 <i>l.</i> 19 <i>s.</i> 3 <i>d.</i>	129 2 1
Bridlington .....	22 3 0	Montgomeryshire .....	18 7 4	Dundek Mis. Soc. ....	8 0 0
Swanland .....	19 9 7	Less exps. 8 <i>l.</i> 18 <i>s.</i> 9 <i>d.</i>	187 16 3	Ruthven & Almond Bank .....	5 0 0
		Per Rev. C. Jones:		Subs. per Mr. J. Bower .....	2 0 0
Less exps. 60 <i>l.</i> 9 <i>s.</i> 5 <i>d.</i> *507 11 1		Trawsfynd .....	6 10 0	Gatehouse on Fleet .....	8 15
* 430 <i>l.</i> previously acknowledged.		Dinasymowdwy .....	10 1 11	Lanark 1st Relif Church, for South Sea Ship .....	10 0 0
Hull Juvenile Soc. ....	41 4 2	Dolgelly and Rhydymain .....	8 5 10	For Negro Education .....	4 0 0
Leeds .....	68 1 6	24 17 9	Dalkeith 1st U. A. Cong. ....	10 0 0	
For South Sea Ship .....	75 0 0	Bangor, per Rev. A. Jones .....	6 12 0	IRELAND.	
For Fem. Education .....	63 0 0	Montgomeryshire Asso. ....	61 18 9	Hibernian Aux. Soc. ....	525 0 0
For Native Teachers .....	28 10 0	Cardigansh. Assoc. ....	155 6	Belfast, Rev. J. Carlile .....	9 8 6
234 <i>l.</i> 11 <i>s.</i> 6 <i>d.</i>		Carmarthensh. Assoc. ....	165 10 4	Cork, per M. Salmon, Esq. ....	
Wakefield, for Nat. Tea. J. D. Lorraine, and Sch. Mistress, Sarah Bruce .....	20 0 0	Swansea Castle-st. Chap. ....	14 10 0	for South Sea Ship .....	6 15 0
		Lady Huntingdon's Ch. for South Sea ship .....	2 3 3	GENEVA.	
Per W. Stancliffe, Esq. ....		Aux. Society .....	43 3 6	Ladies' Association for Female Educa. in India....	14 10 0
Bradford .....	24 0 0	Welsh Ditto .....	140 0 0	GUERNSEY.	
For Nat. Tea. T. Taylor .....	10 0 0	Glamorgansh. Aux. Soc. ....	49 10 2	Elded Chapel .....	17 16 0
Hopton .....	54 5 6	Gower-Newton .....	7 7 0	New-street Chapel .....	25 0 0
For Nat. Tea. E. Balme .....	10 0 0	SCOTLAND.		Less premium, 2 <i>l.</i> .....	40 16 0
For Fem. Education .....	9 10 0	Aberdeen Female Soc. ....	29 0 0		
For Wid. and Or. Fund .....	9 9 0				
Huddersfield .....	60 13 4				

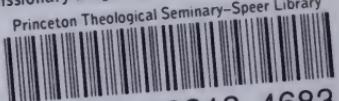


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